

ANIMADVERSIONS
AND
CONSIDERATIONS
UPON

A Sheet, Printed for *Francis Smith*,
CONTAINING

A Confession of the Faith of several
Catapadobaptists, whose Names are
thereunto subscribed.

As also the Absurdities of the Do-
ctrine of *Arminianism*, *Free-will*,
and *General Redemption*; and that
it is a Popish Doctrine; and their
Objections briefly answered.

By *J. H.*

Tolle, Lege, Judica.

LONDON: Printed for *W. Marshal*,
at the Bible in *Newgate-street*. 1679.

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UNIVERSITY OF MICHIGAN

1811

CONSERVATION

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CONSTITUTION

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THE
PREFACE

TO all true Protestant and Christian Readers, into whose hands this little piece may come; I desire to let the world know that it is not for the sake of any Interest I have in the world, or in any Sect or Party of People, this day in the present Age, that engages me to this present Affair: No, let the world know, that I knew long since, upon whom I have cast the infinite weight of both my Soul and Body, viz. upon Jesus; that is, upon him, as fulfilling, and having fulfilled in his mediatory

A 2 person,

The PREFACE.

person, the whole Law of works; and for justification of Faith and Love, for me, and for all his Elect that were given to him by the Father before the world was. The Truths once delivered to the Saints, declared in the Scriptures of truth, witnessed by the Fathers and Sons of the true Protestant Church, since the Apostles days; before the Supremacy of the Pope of Rome to the five or six Centuries, though then opposed by the Arrians, Nestorians, Sabellians, Manichees, and others, and since by the Papists, the Head of Antichrist; and by the Kenites, and pretending Reconcilers of Protestants and Papists: I mean the Bridge-makers for a passable way for Papists o're to us, or we o're to them; viz. the Grotians, Armenians, and all that hang that way, since those unhappy names,
as

The PREFACE.

as well as persons, received their Being in the World, are the alone and only Motive that carries me into this Affair at this juncture of time: And particularly, by providence, hearing this man, for whom this Sheet was printed, by name Mr. Francis Smith, a Stationer in London, preaching up at the Field Town, in the County of Oxford, this Novel, Papistical Doctrine of Arminianism, Free-will, and General Redemption, and Conditional Election in time, under the notion of an Anabaptist, or Catapædobaptist, if you rather please; and having then opposed him, as to his Doctrine, and finding him and his Adherents stubborn and Heretical, and withal scattering the Poison of their Doctrine in this Sheet, under the notion of a Confession of their Faith, to the subversion of the unsettled

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and ignorant people, I, as a Servant to the royal truths of my Sovereign Lord Christ, and for the better information of his Elect, have, according to my poor ability, cast in this Mite into the Corban, as my Testimony to him and his truth, in this lowring yet Evening Tide of Antichrist. The Apostle Paul is my President, Gal. 2. 5, 6. who would not give place for an hour to the Enemies of the Gospel, neither did he respect any mans person, though they seemed by their external deportment and manners to be some body in the peoples Eyes. My Judge is Christ my Sovereign; my Jury, the twelve Apostles, at that great and approaching Sessions, when he shall again descend the pregnant clouds to judge the world, Acts 1. Heb. 9. ult. and crown his Saints and witnesses. If any shall think my Language too harsh,

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harsh, or Unchristian, let them know 'tis not the Sword of the Flesh, but that of the Spirit I fight with. The Prophet Isay call'd them in his days dumb Dogs; the Apostle of the Gentiles, Hereticks; and I call but all such as come forth in any of the VVhores Trinckers but barking Dogs, who are far worse than those dumb Dogs and Hereticks were, because they are stubborn Promoters of the Papal Doctrines, though not of Popish Ceremonies, according to that ancient definition of Heresie, by that ancient witness of truth Bishop Groshead, once of Lincoln: Heresis est sententia contraria sacrae scripturae palam docta pertinaciter defensa. And as it was said by the Protestant Divines of Germany concerning Grotius, Quod Hugo Grotius papizat; so say I of all these who promote the same.

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Doctrines as he did: who instead of flying out of Babylon, as the Holy Ghost exhorts, Rev. 18. 4, 5, 6. they hover under her enchanting skirts; to whose charge, if they repent not, all the Blood of the Martyrs will be laid, as well as to the direct Papists, when the Lords time shall be accomplished. And till they have answer'd Jewel, White, Willet, against the Papists in the very same points, they say nothing against me or my Animadversions, though they attempt a Reply. And so Reader Farewel. Thine in what I may, as to these truths herein defended, while I am

Joh. Humphrys.

AN I-

ANIMADVERSIONS and **CON-**
SIDERATIONS upon an Hereti-
 cal, Catabaptistical, Pelagian, Ar-
 minian, Papistical Sheet, lately pub-
 lished, entituled, A Confession or
 Declaration of Faith; lately pre-
 sented to King Charles the Second:
 Printed for one Francis Smith;
 which, because the Doctrine therein
 contain'd is partly Papistical, and
 partly mixed with the Ingredients of
 of Quakerism; as Free-will, Ge-
 neral Redemption, and falling a-
 way from Christ, and such like Trash,
 against the Doctrine of the Gospel,
 primarily taught by Christ and his
 Apostles, and secondarily witnessed
 to by the Protestant Christian Di-
 vines of all Ages, and by the Mar-
 tyrs in the past times of Popery; I
 think fit to declare to the World, for
 the sake of Gods Elect, chosen in
 Christ, by the good will and pleasure
 of God alone, from before the foun-
 dation of the World, to Eternal Sal-
 vation

vation by the Transaction of their sins by the Father on Jesus, and the free imputation of the Righteousness of the Law, fulfilled in him to them, which they do in his time, when he gives them Faith, receive it by Faith alone.

LET me tell you, you *Arminian*, *Pelagian*, *Papistical Baptists*, are not built on the Foundation of the Prophets and Apostles, *Ephes. 3.* but upon the Foundation of the *Papists*, and *Antichrist*; for the *Papists* are true in nothing, but in the Doctrine of the Trinity, as said Mr. *Philpot*, Martyr; and dying men, especially Martyrs, should be believ'd. You peep your Heads out to shew your *Antichristian Horns*, because you are in hope, that some lately honoured at the *Starn*, may countenance your Sect, as being inclinable to the same Opinions, as being newly waisted (by Divine Providence) from the *Transmarine Territories of Papistry*, upon the *Christian Protestant Shores*; who yet, it is yet to be

be doubted hath too much of the *Pelagian* dust of *S. Omers* cleaving to his feet, or shooes: But this will fail you in the day of the Lord, when the true Jesus, Son of God, and Son of *Mary*, High-Priest, Prophet, and King, in one Person, will plead his own Truths, that you, and such as you, have most abominably abused and belied.

Your first Article professes Faith in one God, and the Father, of whom are all things; which the *Turk* and *Mahometans* do acknowledge as much as you, or more. See the *Alchoran*; Chap. 17. entitled, *Of the Voyage by Night*; and Chap. 18. called, *the Chapter of the Cave*, 27, 28, 29, 30 lines.

To the second, that all the misery, and death, and condemnation of the World, brought in by the fall of the first *Adam*, is but temporal, corporeal, and only as to this life, is a Lye against Scripture, Reason, and the Authority of good and approved Authors. This Opinion was held by *Jacobus Faber*, and many other
Papists

Papists, but not by *Bellarmino*, Gen. 2. In the day thou eatest, thou shalt die the death; is a Hebrew phrase, signifying, eternal and temporal death, *moriendo morieris*, Eph. 2. 23. Rom. 8. 6, 7, 8. Rom. 5. 6. 8. Rom. 6. 23. Rom. 7. 14. 17. 20. 23. Rom. 5, 14. to 21. Ezek. 16. 3. to 9, 10. Mat. 25. 41. Gal. 3. 1. the wages of all sin is death in that kind, that the gift of God is life: But the gift of God is life eternal to all *Abraham's* Seed; *ergo*, the wages of all sin is eternal death, by the Rule of *compar. contrar.* My Authorities are *Calvin Instit. lib. 2. cap. 1, 2, 3.* the *Assemblies Catechism*, *Quest. 19.* and Answer to it; *Dr. Willet* against *Papists* in his eighteenth general Controversie read at large, besides *Luther*, *Zuinglius*, *Melancthon*, and more Ancient, *Augustine*, *Hierom*, *Chrysostom*, *Ambrose*, *Tertul.* *Iustin Martyr.*

The third Article professes General Redemption; that the Father gave Christ out of his love to the whole world, and a Ransom for all universally: whercin 1. The Fathers gift

gift is diminished ; and 2. The Sons
 Ransom belied ; for the Father gave
 him to be a Propitiation for the sins
 of the world of the Elect, and none
 else ; that is, to all the Elect of *Jew*
 and *Gentile* : so is all taken, 2 *Cor.* 5,
 definitely ; and *John* 17, 6, 7. and
 10. he gave him to the Sheep only,
 whose sins he laid on him, *Isai.* 53.
 6. 11. 1 *Pet.* 2, 24, 25. 2 *Cor.* 5. 21.
 and to whom only he gave and im-
 puted his Righteousness, 2 *Tim.* 1.
 9, 10. *Gal.* 1. 15, 16. The Elect *Jews*
 were his Sheep ; and other Sheep I
 have, that is the Elect of the *Gen-*
tiles ; and the Reprobates he called
 Dogs, Wolves, Lyons, &c. which
 he ransomed not, neither was given
 to ransom ; so he did more for his
 Elect than you acknowledge, viz.
 transacted and bore their sins on his
 own body. 2. He did it not for all,
 but only for them whom the Father
 gave to him, and him to them, *Joh.*
 17. 2. 6. 8. 9. 11. 29. *Joh.* 6. 44. 39.
 37. *Joh.* 10. 3. 11. 15, 16, 26, 27,
 28, 29. These only by his Blood
 hath he cleansed in his sight, not by
 Water-

Water-Baptism, but by his Blood, 1 *Joh.* 1. 7. 9. and Chap. 3. and of this is the Water of Baptism a Figure; and by his Blood hath satisfied Justice for all their sins, past, to come, and present, and redeemed them; and of this is the Supper a Symbol or Sign, 1 *Cor.* 11. &c.

The fourth Article sings the same Song, wresting the word *All* to a false sense; that God is willing that all should come to repentance, and none should perish; and that the pardon of sins should be preached to every Creature, that none might suffer in Hell: The Word of God is belied, making it speak what it intends not, and the Gospel sophisticated: For first, the Gospel is ministerially offered to all, *Mark* 16. 15. but by recommunication of the Spirit only to the Elect; *Rom.* 9. 11, 12, 13, 18, 19, 20. with 1 *Pet.* 3. 17. *Mat.* 13. 11. To the Elect it is given to know the Gospel, but not to the Reprobate, *Joh.* 12. 40. *Rom.* 11. 7, 8, 9, 10. And *Piscator* a Protestant Divine saith, *Gratia offertur a deo,*

a deo, animo communicandi eam soli; E-
lectis hanc quaque singulis.

To the fifth; I say, degrees of Christianity abstractively adapt not to the Ministry; beside, I deny you to be a Church of Christ: *Ergo*, have no power to give your approbation in Ordination: Beside, the Church alone, though true, cannot by Divine Authority ordain Ministers, or Commissionate them to go forth to Preach.

The sixth Article is ambiguous as most of your Preachments are, to deceive the simple, and obtain Profelites, *Rom. 16. 17, 18, 19. Sub melli Hybleo venenum latet*: Faith don't justifie, as an Act; nor is it the Root of Justification, as *Papists* say; it is Christ, and his Personal Righteousness, that justifies the ungodly, being Elected, *Rom. 4 Rom. 8. 33. Psal. 32. 1, 2, 3.* and they by Faith, when God gives it them, *Ephes. 2.* apprehend and receive this Righteousness of Christ, wrote in his Person for their justification, *Rom. 8. 2. 3. Joh. 1. 12.* where you say,

say, Believers commit themselves to his Grace: I boldly affirm, you *Arminians, Grotians, and Pelagians* don't mean, by Grace, to the imputation of his Righteousness, wrought in his Individual Person for all his Sheep, and given to them for their justification, and received by Faith of them. Thus all true *Protestants* but you, with *Bellarmino*, and all the *Papists*, mean, that the Act of Faith, in this your Opinion and new-fangled Gospel, and Christ, with repentance and obedience to your holy Baptism, this is your justification, and the *Papists*, for which you will be ashamed in the day of the Lord Jesus, when the Thrones of the Kingdoms of the World shall bow before him, *Phil. 2.* and all that own and receive not his imputed Righteousness shall be slain, and cast in the Lake, *Rev. 21. 8.* and *22. 15.*

The seventh Article tells a loud Lye, like his Fellows; for God gives his Spirit to his Elect Sons, before you do believe, or can believe, repent, or obey; for all these
are

are done by the Spirit, or some Power else ; but no Power else but the Spirit can work these: *Ergo*, the Spirit is given first, not before their Redemption, Reconciliation, and Justification, but before the Application of this Grace ; by the Office of the holy Spirit, this Grace is revealed, received, and applied to the Elect only, *Gal. 4. 6. Col. 2. 10, 11, 12. Joh. 14. 15, 16. Chap. 1 Cor. 2. 10, 11, 12. Rom. 8. 15, 16. Ephes. 1. 13. 18, 19, 20.*

The eighth Article is swoln big with the poyson of Sophistication and Contradiction ; and that because you hide your Errours under a disguise, like a bitter Pill wrapt up in a little Sugar, or Wormwood-seeds in Plumbs, to deceive the simple, and Children ; for you would make us believe you own the Decrees of God, while indeed you deny them. 2. A contradiction, because if they be Elected for foreseen Faith, works, or repentance, then it is not of meer mercy, and good will, and nothing in the Creature but.

but sin: So that the second part of your Article contradicts the first, and the first is sophisticated: You say, God Elects from the Foundation of the world such as believe; that is, when they believe he Elects them, that is, he hath decreed to Elect all that believe; but he Elects them as meer sinners, and because he Elects them they believe, and not that he Elects them because they believe.

The ninth is like his Fellows, full of falshood, for they were ordained to Condemnation before they were ungodly men, and because of their Reprobation became ungodly men, because they were afore ordained to destruction; *Προκαταρτισμένοι* before decreed, or afore written for destruction; and therefore became ungodly.

The tenth lies like the father the second Article. For *Adam's* fall brought in Eternal deaths as well as Temporal, I said afore; and if all are under that Condemnation, *Rom. 5. 16, 17, 18, 19. Ex. 16. Rom. 6. 21.*

then

then Infants for Infants are part of all. Beside, all that are fallen into Condemnation, which all are, cannot be saved till they are born again of Water and the Spirit, or baptized with Fire and the Holy Ghost, *Mat. 4. Jo. 3. 3, 5. 1 Jo. 5. Heb. 10. Ez. 36.* Water, in all which places, is not your Baptism, but the cleansing of Christ's Blood, applied by the Spirit to the Elect in their Conversion and Regeneration; of which Baptism is but a meer figure to *Abraham* and his believing Seed, as Circumcision was before the actual payment of the Debts of the Elect, by Christ on the Cross at *Jerusalem*. *Heb. 13. 11, 12, 13. Heb. 9. 26. Heb. 1. 3. Heb. 10. 54, 10, 14.* see 18 Q. of the Assemblies Catechism, and Answer: Four things issue to all *Adam's* posterity by his fall. First, The guilt of *Adam's* first sin. Secondly, The privation of Original Righteousness. Thirdly, A depravation of the whole nature of Body and Soul, by Hereditary descent. And fourthly, All actual Sins flowing

ing from it, *Ro.* 5. 12, 19. and 10. *Ephes.* 1. 1, 2, 3. *James* 1. 14, 15. *Mark* 15. 29. *Ro.* 7. See Doctor *Willet's* 81 *Gen.* Controversie against *Papists*; the Elect have their Sins transacted on Christ, and his imputed Righteousness covering them, and the Spirit of Christ in his time converting them to it, and the rest, great and small, are blinded and damned, *Ro.* 11. The whole Law broken by *Adam*, and his Posterity in him, comprehends both Faith, and perfect, and sinless obedience; which Covenant being broke, he brought both himself and posterity under Condemnation *Rom.* 5. 18, 19. temporal and Eternal; for such is the Wages of Sin, *Ro.* 6. 21. and lying under the breach of the whole Law of God, are eternally condemn'd, except they be elected, called, justified and sanctified freely by his Grace, *Rom.* 8. 29, 30, 31.

Christ did not come into the World to save men if they would, *Ephes.* 2. 1, 2, 3, 4, 5, 6, 7, 8. for then none would be saved; but he came.

came positively and absolutely to save them that were eternally given to him to save, *Jo.* 17. and *Jo.* 10. 26. to 29. Christ's death and passions were not Temporal and Bodily only, *Mat.* 27. 46. and Chap. 26. 36, 37, 38, 42. *Mark* 14. 3, 4. *Luke* 22. 42, 44. *Joh.* 18. 11. but Spiritual and Internal passions, *Acts* 2. 31. *Pf.* 16. 10. *Lament.* 1. 12. And if Christ's Sufferings were such, then *Adam's* fall must procure such: But this Hellish Doctrine denyeth both: By this Doctrine the Covenant of Grace was made since the fall of *Adam*, and not from Eternity, as the Scripture inculcates, *Titus* 1. 1, 2, 3. *Pf.* 89. and *Zach.* 6. 13. 2 *Sam.* 23. 5. and then the Covenant of Grace is but a new Covenant of Works, viz. Faith and Obedience; as if Faith was not included in the Covenant of Innocency, and fulfilling the conditions of the pardon of Sin in the Gospel, upon pain of Eternal Damnation; so that by this Doctrine the new Covenant of Grace is a thousand times more bondaged, servile, and

and legal than the Covenant of Innocency : For the forfeitures of that, say they, was but bodily and temporal, and so was Christ's death that satisfied for it : But the forfeitures of this new Covenant of Grace, according to their Doctrine, is Spiritual and Eternal Damnation, and no help or satisfaction neither ; in the Covenant of Innocency Christ made up the breaches, but the breaches of this Covenant of Grace we our selves must make up by our Free-will, Faith, Repentance, and Obedience, or else perish eternally : And from the *Pelagian, Arminian, Papistical* new Covenant of Grace, wherein Christ is only or chiefly an example, only by his Kingly and Prophetical Offices in Heaven, he prays for me, my Faith, Victory, and Repentance ; but if I do it not, or cannot, his Prayer is in vain. And as for his Priestly Office, as Dr. *Hammand* saith, it dyed with him : For it was only to remove the Covenant of Works, which was by a temporal death easily

easily removed, its forfeitures being but a temporal death; from such a New Covenant, Lord deliver me, and his Elect, and from the Promulgators of it. Another Juggle they have is, that Election is not in the Covenant of Works, or from Eternity, but in Christ since; that is, they that do believe the Doctrine they preach, believe, repent, obey, and be baptized, are Elected; and this God foresaw, and knew, and willed: And to uphold this *Babel*, and Whores Doctrine of *Babylon*, they turn upside-down the very Heart and Entrails of the whole Scriptures, to the last of the tenth Article: I say the *Jews* were under a Covenant of Grace, and by the sign thereof, *Gen. 17.* brought by Divine Command their Children into the visible Church. We are under the same Covenant of Grace, and the matter and manner of the sign was changed under the New Testament, or Administration of Grace, but not the Subjects; for then it had been necessary that Christ should have

have forbidden Infants Baptism, or *John Baptist* his Messenger, for Christ knew it was once commanded as the New Covenant sign; but he never repealed the Subject, nor his Messenger that came before him, or the Ministers that followed after him; *Ergo*, what is not repealed by Divine Institution, abides stedfast, as a Nail fastened by the Masters of the Assembly, given by one Shepherd, Christ Jesus: Therefore till the *Catabaptists* prove by Scripture, that Christ, or his Predecessor *John Bapt.* or his Successors, the Apostles, forbid the Subjects in *Gen. 17.* licensed, till then you do all of you shamefully beg the Question; and you shall be with your Antichristian Spirit famished for me, before you shall have a Morsel from me to feed your Heresie: wherefore leave that unlawful Trade of Begging, and work for your livings; that is, prove out of the New Testament, by Gods Word, that Infants are commanded not to be Baptized, or that Circumcision was not a Sign and

and Seal of the Righteousness of Faith. Or, that Baptism did not come in the room of Circumcision; do one of these or be silent before the Lord for ever: For, because you have rent the Seal of his Covenant, God will rend you and your Sect into a thousand pieces: This will be the end of you, to perish in your own Dung, *Phil. 3.* Except the Elect among you, and true Converts, they only shall be preserved, and in due time come out of your *Babylon*, as well as *Rome's*, or *England's Babylon*.

The Eleventh Article builds up your Idol Baptism, and sets it on your sandy Foundation; for there is not one word of Teach before Baptise; but contrary, after Baptism to Teach, *Mat. 28.* latter end: For the first word rendered to Teach, is, in the *Greek*, *Mathetensate*, that is, Disciple all Nations. But the Question may be asked, *How shall we Disciple them?* the Answer is, Baptizing them, &c. then teach them to observe all things, &c. the *Jews*

B did

did so Disciple their Children; and
 Children *Acts* 15. are called Disci-
 ples; and doubtless the Righteous-
 ness of Christ, and the Kingdom of
 Heaven, is given to the Elect of them,
Mat. 18. 4, 5, 6. *1 Cor.* 14 20. *Mark*
9. 42. *Luke* 17. 1, 2. and belongs
 to them; and therefore the Sign of
 the Covenant belongs to them,
 which is the Water of Baptism, and
 the very rantizing or sprinckling in
 the Figure is sufficient, because the
 Sprinckling the Blood in the Sub-
 stance is sufficient, *1 Pet.* 1. 2. The
 same way that *Abraham* was Disci-
 pled are all aged ones in all times;
 that being ignorant of God's Cove-
 nant never knew it, or received the
 Figure before: and this by teaching
 them the Covenant of God, as God
 taught *Abraham*, and then set the
 Sign on them. But the way to Dis-
 ciple Infants, as in that day by Cir-
 cumcision, so in this day by Bap-
 tism, *Acts* 15. 10. *1 Cor.* 12. 13.
 Their Children were called Disci-
 ples, and so are ours Disciples of
 right, if the Substance of the Cove-
 nant

nant of Grace be the same, as it is, for there is no new thing *sub Coelo*; and our Baptism now doth Baptize into the whole Body or Church Universal, 1 *Cor.* 12. 13. that is, into the number of the Elect, and not into particular, visible Congregations, and when they do actually believe, then are they Members of the visible, particular Church, actual Members; and then, as Baptism, shadowed out their cleansing by Christ's Blood, and the Application of it to them in the Womb by God. So doth the Supper, when they believe, figure out Christ's Redemption and Satisfaction to them by his Blood, *Joh.* 6. ult. 1 *Cor.* 11. ult. And though the Sacraments be distant in Administration and Respect of time, yet Satisfaction, Redemption, and Cleansing, was actually done at once for all the Elect by Christ, *John* 18. 34, 35. with 1 *Joh.* 5. 6, 7, 8. and yet, I say, the Elect have their cleansing sealed and signed Externally, (for the Internal Seal is the Spirit, *Ephes.* 1. 13. *Rom.* 4.)

mostly in their Infancy, because God imputes Christs Righteousness to them in their Infancy, *Rom.* 9. 10, 3. *Gal.* 1. 16. *Mat.* 19. 14. And because Baptism is not a Communion Sacrament, as the Supper is, *1 Cor.* 11. hence they did not eat the Pascall Lamb, till they were able to stand on their Feet, eat bitter Herbs, and walk, *Exod.* 12. for the Pascall Lamb, under the old Administration of Grace, was the Sign of Christ's Death for the Elect, as the Supper is now, both figuring out the same thing; to wit, the pardon of Sins by Christs bearing them, as the Lamb taking them away, *John* 1. 29. only that figur'd out the actual time of discharge of the Elect to come, but the Supper that the actual time is past, *Heb.* 9. 29. and ch. 10. 14. Neither is Baptism the way of making visible Churches; but Profession of the true Faith of Christ, *Rom.* 10. 11. 10. 12. *Gal.* 3. 26. By Faith, and not by Baptism; you make Baptism your Christ, and so slight the Lords Blood, by placing life in the Figures.

But

But the Apostle, when some in his time, see 1 Cor. 1. did too much magnifie it, he thanked God that he had not Baptized but a few Families, and tells them, His Mission was to preach the Gospel: A more weighty Affair than administring Baptism, though both belonged to him. The Apostles never preached up Baptism, as the *Catabaptists* do: And though Circumcision did make Disciples of right, yet it did not make them visible and actual Disciples, but Faith in God's Covenant, and the eating the Pascal Lamb was a, or the, visible Communion, as the Supper is now to professed Believers. You belie the word of God to prove your own Heresie. For this you must answer one day; mark it, Generation was not the way of the Jews, intromiting Church-Members, or making them. It was the knowledge of God's gracious Covenant, Gen. 15. 6. Faith in Christ, as now. Christs Priestly Office took away the Sins of the Elect under the old Administration or Te-

stament, as well as now under the
 new. The Covenant was and is
 substantially and formally the same,
 only differs diathetically, and by
 way of Administration, *Heb. 8. Jer.*
31. 31, 32, 33. 1 Job. 2. 1, 2, 3.
 Why do you lye against the Scrip-
 tures? and say, That *Unscriptural*
Sprinckling, for, *1 Pet. 1. 2.* as the
 Blood of sprinckling purges away
 the Sins of the Elect, so will the
 Water of sprinckling sufficiently
 figure it out. A little Wax will
 seal a great Lease when the Cove-
 nants therein are firmly agreed.
 do you know what you prate of,
 the Bond-woman and her Son? You
 your selves are Children of the
 Bond-woman, *Gal. 4.* The Seed of
 the Adulterer and Whore, *Isay 57.*
34. 10. and 12. You trust in the
 life of your hand, in your Faith,
 Repentance, and Obedience for your
 formal justification, as all *Papists* do;
 and as the carnal *Jews* did suppose
 that the Law of works was given
 for them to fulfill in their own per-
 sons, and what they failed of it was
 to

to be supplied by the Sacrifices and Ceremonies. Thus mistaking the whole Order and End of the Law, which was to carry them to Christ the Mediator, who was ordained in his person to fulfill all the Law of God, and that Righteousness of his to be imputed to the Elect for their justification, and received by Faith, when God gave it them to believe: And so the Law at *Sina*, given in Thunder and Tempest, was to shew them their Sinfulness, *Rom.* 3. 19, 20, 21, 22. and God's Wrath boiling against Sinners, *Rom.* 1. and 2. ch. who all in *Adam* have violated Gods holy Law, *Rom.* 3. and come short of the Glory of God by it; and to break the Rock of their Carnal Confidence and security, *2 Cor.* 3. *Exod.* 19. and 20. To bring the Elect thereby humbly to submit to Christ, the Everlasting Mediator, on whom the Lord laid all the Sins of the Elect, *Isay* 53. 6, 11. *1 Pet.* 2. 24, 25. *Mica* 7. 18, 19. *Psal.* 89. and *Psal.* 80. ult. and imputes his Personal Righteousness to them for their ju-

stification, 2 *Cor.* 5. 21. *Gal.* 3. 13.
 Now as they corrupted their Administration of Grace under the Old Testament, so do you and your Generation, *Pelagians*, *Arminians*, and *Papists*, under the New Testament: For, the Apostle in that Text, *Gal.* 4. opposes the Covenant of Grace to the Covenant of Works, or to the Law, made by the *Jews*, as a Covenant of Works, as aforesaid; and not the New Testament or Administration of Grace against the Old; for as they did take the Law for a Covenant of Works, so do you the Gospel; calling Faith, Repentance, and Obedience, the Conditions of it; which are freely given to them as Fruits of the pardon of Sins, not procurers; and rejecting the imputed Righteousness of Christ, as *Papists* do, and make the Acts of your Faith to justify you, which is full of Sin, yea full of Errour and Heresie; and therefore your Righteousness shall not profit you in the day of Christ, because you are not wholly freed by Christ, but Sons of the Bond-woman.

There

There were never but two Covenants, for Matter and Form, that of Works, and that of Grace, directly opposite one to the other. The Covenant of Works was never by Divine Institution established to men since *Adam's* fall; but immediately taken up by Christ, the Elects Surety, and laid on his Shoulders, *Isay* 9. Being freely wrought in and by him for them, is a Covenant of Grace to them, but of Works to Christ; who obtained all by his Works for them. This Covenant of Grace hath two Administrations; one under the Old Testament, before the Law at *Horeb*, and after the Law to Christ's time in the Flesh: Then began the New Testament and Administration of Grace to the Elect; more glorious by far than the other for Administration; though in respect of the very Substance of the Covenants, the Stipulator and Mediator Christ, who undertook it for them, the Father gave him from Eternity, *Titus* 1. 1, 2. *2 Tim.* 1. 9, 10. *Rom.* 8. 29, 30, 31. *Pf.* 89. *Isay* 53. 6.

Zac. 9. 11. and 6. 14. In that of Works in Paradise, there was Faith and perfect Obedience, but no Repentance, Confession, or Sorrow of Sin, or new Obedience was admitted in that; but in that of Grace, there is Faith, but different from that Faith in the Covenant of Works, and new Obedience and Repentance, Confession and Sorrow for sin admitted of none of these, but to formally justify, only Faith in Christ receives justification, and Repentance, and New Obedience follows as fruits of Faith, and of the pardon of sin, which fundamentally hangs on Christ's bearing sin away, and satisfying for it once for all. Neither doth our Faith, or Repentance, or new Obedience, make us Righteous, but Christ's Righteousness, fulfilling the Covenant of Works in his own person, and imputed to us, and received by Faith, as given of God for that purpose, *Ephes.* 2. 5, 6, 7. Neither is our Repentance, or Confession, or New Obedience, or sorrow for sins committed

mitted any part of our Righteousness before God, (but as to man) being wrought by the Spirit of Christ in us; follow the pardon of our sins, and our being made Righteous; and follow Faith also in this administration of Grace publicly, *Gal. 3.* and are not the Grounds or Causes of pardon or Receivers, but the absolute Fruits and Effects in the Elect believing. Besides: The Law at *Horeb* was to the *Jews* a conditional Covenant for Temporal Blessings, and being broke, incurred Temporal Cursings; which, as such a Covenant, expired when Christ came, and the Pedagogy of the *Jews* ceased; only the Law, as in the Spiritual Power, of it, as a demonstrative Law in the hand of Christ and the Spirit, to humble the Elect, and make them sensible of their condition and misery, by the fall from the Covenant of Works in innocency, as in *Adam*, the only Hole at which all Curse, Wrath and Misery, Spiritual and Temporal entred, *Rom. 5.* That they may fall on Christ, and at his

his Feet for all Redemption and Help, out of themselves; thus the Law continues still, and for want of this Spiritual Ax, *Mal. 4.* to cut down and humble you, that you may appear as nothing but Firebrands for Hell, it is that you and all your proud Generations have perverted Christ's Gospel, and established a new one, *Gal. 1. 8, 9.* the which makes your case worse, you are insensible of it, but glory and triumph in your cursed Bondage, *Gal. 4.* Your justification is full of sin, and you make Christ to purchase a sinful justification, *Gal. 2.* and so the Minister of sin you make him, while you prate that he removed the Covenant of Works, and satisfied that, and procured a *Lex remediens*, a milder Law; that is, that by Faith, Repentance, and Obedience, we may be justified; and so you make sin to justify; for all our Faith, and Repentance, and Obedience is but filthy Rags, *Isay 64. 6.* *Phil. 3.* and full of sin: And Christ saith, That when they have done all.

all that's their duty, that is to believe, to repent, and obey, *Luke 17.* then are they unprofitable Servants. *Ergo* you make sin to justify when you make Faith actually to justify. 2ly you make Christ the upholder of sin, when you, with the *Papists* your Brethren, make Christs Blood to purchase a sinfull justification; that is, that our Faith, and Repentance shall justify. Do you see the *Pelagian*, *Arminian*, *Papistical* Crew! upon what Rocks and shoals you split your selves, and all to bring in a new and another Gospel to damn you, and to exclude Christ's everlasting Righteousness, or the Law of works perfectly fulfilled in his person, to be imputed to poor, sinful, undone, ruined Worms, for their free and real justification.

Now all these Imperfections are covered to true Believers with the same Righteousness that covers their persons, *Tit. 1. 15.* And so both they and all their Performances and Righteousness, though in it self faulty, is accepted and sanctified, and all the
 sin-

sinfulness of it and them covered,
Pf. 32. Rom. 4. 5, 6, 7. This is a be-
 nefit peculiar to the Elect, who tru-
 ly believe and receive the imputa-
 tion of Christ's Righteousness, and
 not to you that cannot cry שובולת,
 but שובולת, whose Ruine, Damna-
 tion lingers not, except in infinite
 Mercy he give you humility and po-
 verty of Spirit; Faith in that truth
 of the true Jesus, and everlasting
 Covenant, and Repentance for
 your Blasphemies and Errours, as
 a Fruit of the pardon of your sins
 by their transaction on him, and the
 Evidence of your Faith in receiv-
 ing his Righteousness, &c. So un-
 less you are freed by *Jesus* from all
 sin and misery in *esse* or *posse* coming
 on you in Gods sight from *Adam's*
 fall, or by your own actual and
 daily Transgressions, and from all
 the sin and spottedness of all your
 most holy Duties, your Faith, Pray-
 ers, Repentance, and new Obedi-
 ence, though wrought puerly in you
 by Christ's Spirit as true Believers,
 and freed from all sin, past, present,
 and

and to come, by the transaction of them on Christ by the Father, *Isa.* 53. 6. and the imputation of his pure Righteousness to your persons, received by Faith alone, you are not free indeed by the Son, *Jo.* 8. 31, 32. but in Bondage under the Law and Curse thereof, *Dent.* 27. ult. with your Children.

Your twelfth Article is swollen big with an absolute Errour drawn from the practice of the Apostles, *laying on of hands*, not ministerially, as a sign of the approbation of Elders, but as an Apostolical practice, which did with them cease, as being fruitless and uneffectual, beyond their time, and unpractised in the ordinary Churches, nor at all upon any Record of Command—more than *James* anointing with Oyl, which *Papists* make a Sacrament; or Christ's washing his Disciples Feet: But because it is sufficiently confuted by Colonel *Danvers*, a Brother of yours in the water, but I hope in the Spirit built on better Principles, I desist to prosecute further; only I
ob.

observe this by the way, That your Tribe and Fraternity, having sinned most against the Covenant of God's Grace in Christ, in founding yourselves upon *Popish*, *Pelagian*, and *Arminian* Principles, he hath hardened your hearts, and left you to more Horrible Errours than others.

Your thirteenth Article is double tongued——runs with the Hare and holds with the Hound; for Communion, Prayers, and use of Sacraments, are the duty of Believers——but not the immediate duty of damnable Hereticks. For first repent, and believe the Gospel, if you can, according to its primitive Institution, then these follow in order.

To your fourteenth Article I answer that you have neither the true Form or Power; and if you had the Form and not the Power, it's enough for us to depart your Tents, because they are Tents of Darkness. You have not the true Faith, *ergo* not the true Spirit; *ergo* not the

the true Love, *ergo* not the true Power. And for your Form it is not Apostolical or truly Scriptural. Antichrist's Foundation, ever since the false Apostles seduced the *Galatians*, is that you are built on.

Your fifteenth Article is a Beggar too, and presupposes that which we cannot grant you, That you are the true Church and Ministers of Christ; 'Tis true, the true Ministers of *Christ* are to be free, and Hospitable, not like your Itinerants, who trade it in the World, and prate of what you know not, and have not observed the Apostles Rule, *2 Tim.* 2. 4. and 15. 16. *vers.* for you do not *Orthotomount* a rightly cut down in twain the Law and the Gospel; preaching one to the proud, self-conceited Hypocrites, and the other the humbled Sinners; and as for Hospitality, when God shall give us Gospel-wages, *1 Cor.* 9. 12, 13, 14. *2 Cor.* 11. 7, 8. I trust we shall by his help do our duty in that. You preach not the true Jesus, nor the

the true Gospel, as *Paul* did, 1 *Cor.* 15. 3. 17. 2 *Cor.* 11. 4.

The sixteenth Article opposes his Fellow afore-going, and gives him the Lye to his face, where Ministers are to be hospitable——But here you take the means of hospitality from them, and tell them, they must preach freely. You forbid Tythes, that sticks in your throats——though Christs Covenant dashed in pieces you can swallow down like the *Pharisees* Camel, *ex ungue Leonem*: But pray, where are Tythes forbid (*jure Humano*) as a Gospel Maintenance, if not *jure Divino*. I would Gospel Ministers had the Tythes by the godly Magistrates Authority, it would be no sin against Christ.

I ask you a Question, Did *Constantine* sin, or not sin, in giving the Tythes to the Clergy; which thing was done by him: 1. Before the *Roman* Antichrist arose. 2. In love to Christ, notwithstanding that Voice that is said to tell him, that he had by so doing ruined the Church.

Church. If you say it was a sin, then prove against what Law he sinned? for where there is no Law, there is no Transgression. Is it not lawful for Gospel Magistrates to provide for Gospel Ministers? if they may not, by what Law may they not? if they may, by what Law may they not give them the Tenth? 1. You'll say, perhaps, because the Tenth is the Husbandmans own; it may be when Christ hath taken the Kingdoms in his own Power, he will give it up to them; but till then 'tis in the power of Kings to dispose it as they will, and your duty to be subject to them, *Rom. 13.* And it is a custom, *i memoria hominum*, and therefore not ours, but the Princes; and may not he give it to whom he will? 2. You'll say, 'twas an Antichristian Maintenance, brought in by the Pope: This Reason is of most prevalence, could you prove it. For first, 'tis apparent that Tythes were given to the Pastors of Churches, before the *Roman Antichrist* rose up.

up.— So, you make Baptism of Infants Antichristian, as brought in by the Pope, which was practised from the Apostles days, and never questioned till about the fifth Cent. and then by the Insurrection of *Carabaptists*. See *Calv. Instit.* 4. lib. 15, 16. Chapters. But to close all, pray why do you bring in, and establish the capital Errours of Antichrist and *Papists*; as Free Will, General Redemption, falling from Grace, &c. which were established by *Huberus, Phygius, Hemingius, Bellarmine*, and many other *Papists*: Yet wipe your mouths, like the Whore in the *Proverbs*; Come, let's take our fill of love, I have offered *Burnt-offerings and Peace-offerings to day*: So you, Come, let's build on their Foundation, for we are baptized with *Believers Baptism*, and have gathered Churches, and separated from the Church of England. Don't you know that Separation is not a mark of the Spirit sufficient to carry you out, *Jude Ep.* 19. No, nor giving your goods or bodies to the fire neither,

1 *Cor.* 13. no, nor the multitude of your Party, 1 *Kings* 18. 22. and Chap. 23. 20. 21, 23, 24. nor your pretended holiness, prayers, and zeal, *Mat.* 6. 5, 7, 8. *Phil.* 3. 6.—
 Now seeing you build upon the Foundation of Antichrist, the very Doctrines of the Whore, and cloath your selves with his Scarlet Coverings, hating all that are not of your Sect, especially of the Element of Water, and with her Whores Righteousness, *viz.* that of Works, for Faith and Repentance are our Works for Justification; and yet rail so egregiously against others for holding some of her Ceremonies and Figures,— which at worst can't be so bad as her Doctrine is; therefore sweep your own doors, and pluck the Beam out of your own eyes, ye Hypocrites, *Luke* 6. 42.

The seventeenth Article cuts its own Throat, for none are more notorious Hereticks than you *Pelagians*, *Arminians*, that have drunk down the Poyson of Antichrist in these damnable Principles, which
 never

never no true *Protestant* held, since the Reformation, till *Arminius* and *Grotius* in *Germany*, and the *Socinians* in *Muscovia*, till King *James* his days, who gave a breathing time to the Promulgators of it, and permitted it liberty, to the rooting it self in the *Brittish* Soyls. All the Martyrs died professed Enemies against it, and charged it upon the *Papists*, who ever owned it as the Foundation of all their Doctrine. See *Foxes Martyrol*.

— O! monstrum horrendum ingens—

Augustine opposed it in the fifth Cent. wherein *Pelagius* first broached it in the *Western* World; and being banished from *Rome*, brought it into *Britain*. Not a word of it in the first Four hundred years after Christ, though the *Arrians*, *Nestorians*, *Eutychians*, and *Manichees* swarmed with damnable Heresies, yet not a word of this new Gospel; though I believe the Basis of it was laid by *Cerintus* and *Cerbion*, in Primitive times, and by the false Apostles before the Apostles death,

as the Apostle demonstrates in his Epistles to the *Galatians*, *Romans*, and *Hebrews*. Therefore we must leave to do with you after the first and second Admonition, and reject you, as the poyson of the *Church*, and the greatest Enemies to *Christ*, his imputed Righteousness, and our precious Souls.

The eighteenth Article proclaims loudly falling away from Grace, and so speaks perfectly the Language of *Rome*. See Dr. *Willet* against *Papists*, in his Fifth Absurdity of General Redemption and Universal Grace, pag. 912 of his *Sinopsis*. This Error was detested by the Fathers of the Primitive Times; as first *Dionysius* the *Arcopagita*, in his Eleventh Epistle to *Apollophanus*, who as he says of himself, was 25 years of Age at *Christ's* death. Next *Justin Martyr*, 163 years after *Christ*, in his *Explic. Quest. a Gentibus Christ. positaram*, *Quest.* 23. and *Quest.* 98. he declares against it, That the Saints cannot fall away, being once in *Christ*. Then *Irenaeus*, about 182 year

years post Christ lib. 5. Cont. Heres.
 pag. 550. to 558. and pag. 564. ac-
 cording to the Edition at Basil, 571.
 — And Clemens Alexandrinus, a learn-
 ed man, Anno Christi 200 —
 Then Tertullian, about the same time,
 in his Book *Adversus Hereticos. cap.*
2. Editio Beati Rhenati Parisiis, 1566.
Tom. 1. par. 161. 162. — Nemo
sapiens, nemo fidelis, nemo major est,
nisi Christianus. Nemo autem Chri-
stianus, nisi qui ad finem usq; perseve-
raverit. And Origen — And Cy-
prian, Anno 270. post Christum. Ar-
nobius, Hilarie, and Basil, 370. Am-
brose 400. Epiphanius and Chrysostom,
Anno Christi 230. and Augustine in
cent. 5. Cyril, prosper, and Gregory
the Great, 600. and Bede 700. An-
selme, 1093. since the Conquest;
and Bernard, Anno 1140. As in a
Sermon on Can. 7. 9. and Can. 3. 4. I
held him, and would not let him go, un-
till I had brought him into my Mothers
house. He descants thus. Venerum
flumina flaverunt venti & impegerunt in
eam & non cecidit, eo quod fundata esset
supra petram, petra autem est Christus,
 Anno

Anno Christi, 1616. And Luther, and Calvin, Melancthon, Zuinglius, and Zanchy, and all the Councils, as *Milivitan. Can. 3. 4. Jo. Hus.* and all the Protestants beyond the Seas, have wrote against the *Papists*, and defended the impossibility of a Believers falling finally. And to shut up all, take Christs own words, *Joh. 10. 26, 27, 28, 29.* And lastly, take *August.* once more, *lib. de cor. rep. & grat. Chap. 7. Eorum qui Electi sunt, si quispiam perit fallitur Deus, sed nemo eorum perit quia non fallitur Deus,* 2 *Tim. 2. 19. Rev. 3. 3. Heb. 6. 4. 5.* are, with other such places, spoken of Hypocrites; as *Mat. 13. 5, 6, 7.* which were never elected, or truly converted and called. Where are you now? can you subvert Christs words, *Joh. 10. 26. Ye believe not, because ye are not my Sheep;* And *Rom. 8. latter end, My Sheep hear my voice, and I know them, and they follow me; and they shall never perish, and none shall pluck them out of my hand.* And then for that Text, *Joh. 15.* you pervert it,

as you do other Texts, to your own destruction, 2 *Pet.* 3. For every Plant or Branch in Christ the Vine, by external profession, that brings not forth the fruit of true Faith, for Faith is the fruit of the Spirit, shall be taken away from that profession, to some damnable Heresie or Atheisme: And that Scripture is verified in you, and hundreds more of you *Baptists*, who since you have forsaken your Baptism, and the Covenant of the Grace of God, are given up to damnable Heresies, to *Arminianism*, *Pelagianism*, a *Popish* Principle, and some to *Quakerism*, and flat *Atheism*: And therefore this day is that Doctrine of Christ fulfilled upon you. O! that God would grant you repentance, 2 *Tim.* 2. 25. it is God that gives repentance; and it is to be feared, because you have stoln that Prerogative from God, and placed it in your selves, that God will harden your hearts, as he did *Pharaoh's*, *Rom.* 9. and give you up to believe a lye, that you may be damned, 2 *Thes.* 2. 10, 11, 12.
and

and *Joh. 12. 40.* blind your eyes, and harden your hearts, lest you should be converted: For to him is all Power, and Glory, and Freedom, to do what he will in Heaven and Earth, for ever and ever, *Rom. 11.* last.

The nineteenth Article makes provision for the poor, and belongs to the Church-wardens and Overseers of the Poor, and to the Kings Justices of the Peace at the Quarter Sessions, and Monthly Meetings: Nevertheless, I desire to give of my Morsel to every one that wants, and a Cup of Water to a Disciple in the name of a Disciple.

This is the Mode of all Sects and Heresies, this day in the World, to call all their own Brood Saints: so do the *Papists, Arrians, Arminians, Socinians, Quakers, and Baptists.* This is that Christ prophesied of, *Mat. 2. 11.* Loe here is Christ, loe there is Christ; but you are all deceived, for Christ is not confined to your secret Chambers, to your Societies, or to your Wilderness: he is where-

ever the Faith of Christ is, which you deny, having brought another Gospel, *Gal.* 1. and are therefore accursed.

The twentieth Article professes the Resurrection from the Dead, which the *Quakers* do seem to deny; that is, that the Bodies of the Saints that died, shall rise again, and together with Christ their Head be glorified; and the Bodies of the Unbelievers be raised, and their Spirits and Souls be re-conjoyned, and suffer together with the Devils to all Eternity. But some of you Baptistical *Arminians* do hold, that the Soul is mortal, and dies with the Body, till the Resurrection,—contrary to the true Churches confession in all Ages, and to the Scriptures, *Phil.* 1. 21, 22, 23. ver. If *Paul's* Soul had died with his Body till the Resurrection, it had been no gain to him to die; for then there had been more gain to have lived, though in a wicked World, because here he by Faith enjoyed Christ, and his Soul lived with his Body; but
when

when dead, his Soul also slept at least, and then he could enjoy no Communion of Christ, till the time of the Resurrection: But to die is gain; *Ergo*, his Soul did live and enjoy Christ immediately after his dissolution, as vers. 23. Again, *Heb.* 9. after Death comes Judgment, yea a particular Judgment of the particular Soul: but if the Soul die with the body, though but for a time, then no particular Judgment, which the Scripture allows: if the Soul dies with the Body till the Resurrection, what need then is there that Christ should intercede, *Heb.* 9. 24. and appear there before God for the Saints, *Heb.* 6. 20. What does he appear for the dead? then he need not intercede till they live, that is, till the Resurrection: Beside, Christs Argument to the Sadducees, your half Brethren, may serve to confute you, God is not the God of the dead, but of the living; *Ergo*, the Souls of *Abraham*, *Isaac*, *Jacob*, and all do live, though their Bodies be dead, and Christ, in re-

spect of his Body, is the Fore-runner, because the Bodies of the Saints shall also (their Souls being reconjoyned) enter with him, *Joh. 17. 24. 1 Joh. 3. 2. Phil. 3. 21.* and the Souls of the damned are now in Hell, *Jude Epist. vers. 7. 2 Pet. 2. 7. Ergo*, the Souls of Saints are now in glory with Christ the Lord. And lastly, the old Whores Purgatory is better than your mortality, for a live Dog is better than a dead Lyon, *Eccles. 9. 4.*

The one and twentieth Article acknowledgeth a general Judgment, but tacitly denieth the particular Judgment, because the Authors of the Article deny the Immortality of the Soul, from the time of the death of the Body, to the general Resurrection, as I said before: *It is*, saith Paul, *appointed once for every man to die, and after that death, to Judgment*; that is, every particular man; for the Premises is particular, therefore the Assumption must be particular: the death he speaks of is a particular death; *Ergo*, the Judgment

ment that follows is a particular Judgment; which, I say, these good Gentlemen tacitly deny: It is absurd, that the Soul should not live a moment; for if the Soul be immortal, *à parte post*, that is, from the instant of its infusion into the Body, it may not desist from life a moment, for then it would lose its Immortality. If we grant you Mortality of the Soul for a time, they may as well beg its Mortality for ever; for to unreasonable persons that have not the true Faith of Christ, grant an Inch, and they will crave an Ell.

But I pass to the two and twentieth Article, which is like a Jewel in a Swines Snout: What, the Kingdom of Christ set upon the Foundation of the Whore of *Babylon*, and Antichrist? it loaths my Soul to see it. The Reign of Christ in the Kingdoms of the World in his Saints, in a restorative Apostolical manner, before the final dissolution of the World, is and ever was the Judgment and Faith of Saints;

and not only so, but at the general Judgment, when Christ shall again the second time appear, *Acts 1.* in that glorified body of his, and descend from the Throne, in that flesh he did ascend with, the innumerable Societies of Saints and Angels, the then living Saints being changed, *1. Thes. 4. ult. Phil. 3. ult.* to meet the Lord in the Clouds of Heaven, and together with him, to return to take the Kingdoms of the World into his possession, *Dan. 7. Rev. 11.* and so to judge the Earth, and give his beheaded and suffering Sons, *Rev. 20.* quiet and peaceable enjoyment of the new Heavens, and new Earth, *Isai. 63.* and *2 Pet. 3.* till the second and last Trumpet, *1 Cor. 15.* whether numerically for a thousand years, or less, or more, may be disputable by some; but for the sum and substance, hath been owned from the very Apostles days by the Fathers; as *Papias*, *Justin Martyr*, and *Irenaus*, and almost, if not all, except *August.* and *Jerom.* who yet spake very favourably of the *Chy-*
least,

least, or fifth Monarchical Judgment. *Licet non sequamur, tamen damnare non possumus, quia multi Ecclesiasticorum virorum ista dixerunt, Jer. 23. Ep. de regnand. secundo Christi.* But to set up this glorious Truth and Kingdom of Jesus Christ upon a rotten Papistical, Pelagian, Arminian, Heretical, Antichristian Foundation, you will receive the reward of the Pharisees, Mat. 7. *Lord, we have prophesied in thy Name, and cast out Devils: but, saith Christ, depart from me ye cursed into everlasting fire, prepared for unbelievers.*

The three and twentieth Article pleads for the holy Scriptures to be the Rule of Faith and Life; it is one thing to take the Letter of the Scripture, with the Doctrine and sense of the Holy Ghost included, and another thing to accept for our Rule the humane glosses of mens natural or deluded spirits, the latter of which is equal with their Errour that deny the regular Authority of the Scriptures: The Letter of the Scriptures, and the Spirit of Jesus,

are both in Commission from Christ our Prophet to teach his people: they that exclude the Spirit, and pretend the Letter, are as unfortunate as *Arminians*, *Socinians*, *Pelagians*, and other Carnal Hereticks: but they that reject the Letter, and pretend the Spirit, are swallowed up of Enthusiastical Delusions, as *Quakers* and such like: For whom God hath joyned together, we must not dare to separate asunder, without incurring the Curse of adding or diminishing.

The twenty fourth Article pleads for Liberty of Conscience in spiritual matters: It is not to be doubted but that the Saints of God ought to have their liberty to worship God; and to hinder them, is the greatest sin, next to the sin against the Holy Ghost: but the question is, who are the Saints? 2. Whether false worshippers may have liberty from godly Magistrates? 1. Saints are either called to the Faith of Christ, and so to the profession of it; and such are visible, though they

they may differ among themselves in some circumstances :

2. Saints that are Elect, but uncalled, may be among them that are false worshippers, till called: the first only worship God truly; because none can worship God truly, but such as truly believe in the Son of God, according to the Declaration of God, and that Record he hath given in the Word of his Son; viz. that Christ was made Sin, and a Curse; that he laid their sins on Christ, and so freed them, and their Curse; and so that Righteousness of the Law fulfilled in his Person as God-man, is imputed to them for their whole Righteousness, which they by Faith alone receiving, are visible Saints, and do worship God truly: they that have not this Faith, though Angels in appearance, are but false worshippers, because the Law of Faith in Christ, is the fulfilling of the whole Law directly, the first Table towards God, *Exod. 20.* containing first four Commandments, that is fulfilled compleatly in.

in a true Believer: and forasmuch as Love flows from Faith, so is the second Table fulfilled in a true believer; but this fulfilling the Law by Faith in a Believer, is not his Justification or Righteousness before God, for that is Christs fulfilling it in his Person, *Rom. 8. 2, 3, 4.* and Gods imputing it to the sinner, *Rom. 4. 5, 6, 7.* and Faith as an Instrument receives it, and applies it to its self: So then the Act of Faith in us doth not justify, for then our Works and the Law would justify, but it is still Christ alone that justifies, *Rom. 8.* To the second question; the Magistrate may restrain false worshippers: See *Rev. 2. 20.* and *2 Cor. 10. 5.* the Instruments of the Church for this purpose are spiritual, *1 Cor. 5.* delivering the proud and contemptible to Satan; and the godly Magistrate is but a Ruling Elder, whether in a Congregation or Nation. Let the Tares grow with the Wheat—some say is meant of secret Hypocrites: but I suppose that blood-shed, confiscati-
on,

on, or any corporal persecution in this day, is not to be in any wise inflicted on deluded Consciences.

The twenty fifth and last Article, seems to contradict his Predecessor; for he allows the Magistrate to punish evil doers, and encourage the good, but his Predecessor flatly denies the Magistrate to have any thing to do with matters of Divine Worship. Now among the Pretenders to Spiritual Worship, three parts for one may be supposed to be erroneous: Now, what is more cruel than false worship? *Ergo*, the Magistrate is to punish false Worshipers, or else he must not punish all evil doers, forasmuch as such are the greatest evil doers in quality, if not in quantity, or number. But here lies a Falacy occult to most mens judgments; false worship, say they, consists in mode, or manner of worship, not considering that the greatest evil in worship lies in the substance, not in the mode: For false worship consists either in the substance, as in a false Faith, and false

false Principle, or else in false mode, or manner of worship: the last is bad, but the former worst of all, because it is the ground of the latter; the latter, though true, is but a form of godliness, if the former be wanting. Hence all *Arrians*, *Socinians*, and the greatest part of *Rattabaptists*, *Arminians*, *Free-willers*, *General Redemptionists*, *Conditional Decretists*, and *Quakers* err in the former, though some of them may not in the latter; therefore, at best, have but a form of godliness, and from such we are commanded to turn away; for the Power consists in true Faith, and true Principles, and true love to God and Man, both arising from the diphthongued Union between the Soul, and the Man Christ Jesus, by the Spirit of the Lord; and then mode, order, and disciplinal method will be soon rectified, if the Premises be truly grounded, or else not.

The Doctrine of Quakers, Pelagians, Arminians, Grotians, Pharisees, Assidians, Papists, and Justitaries.

Absurdities from your Errours arising, That God gave his Son for all Universally, upon condition that they believe, repent, and obey him; and so Election, upon condition of something in the Creature; either naturally, as restored by Christ at once, as the *Pelagians*, or else wrought in them by the Spirit, upon the assent of their free will, as the *Papists*, and Council of *Trent*, only by Gods fore-knowledge, *ab Eterno*; but not determination, and free act, and without considering any thing in the Creature, and particular free Personal Election from Eternity, meerly of good pleasure, without any thing in the Creature, but to be wrought in the Elected, as the purchase of Christs Blood after Election.

1. You make Christ the Minister of sin, *Gal. 2. 17.* for you make man's act of Faith, Repentance and Obedi-

Obedience, the formal cause of their Justification, not only without which (*sine quâ non*) but by which they are justified before God, and not by Christs Merits only: But man's act of Faith, repentance and obedience, is sin, and filthy rags, *Isay 64. 6. Phil. 3. Ergo*, that which is sin you make to justifie, and consequently Christ must be then the Minister of sin, if his Righteousness alone be not sufficient to justifie (being imputed by God, and received by Faith) for something that is sinful, and of man's, must help to justifie, and Christs Merits only make it passable and acceptable: so then Christs Merits makes sin passable and acceptable, for all our righteousness is but filthy rags, *Is. 64. 6. Phil. 3.* dung and dross, yea loss, which is worse than sin; for man hath no righteousness, except it be wrought in him by the assistance of the Spirit; therefore it must be that righteousness wrought in man that the Prophet means, and the Apostles; *for in him we live, move, and have*

our being, Acts 17. Now the major is proved by all the Testimonies and Writings of *Arminians*, *Baptists*, of that Sect, and *Palagians* and *Papists*, and is notoriously known; The minor is made good from *Isay* 64. 6. and *Phil.* 3. Ergo the Conclusion is true, That they make Christ the Minister of sin.

The second Absurdity is, That those of this Errour do make the Souls of Men, before Christ's coming, mortal, and to dye with the Body; which is contrary to the Apostle, *Phil.* 1. 23, 24. worse than the *Papists*, their Purgatory, For a live Dog is better than a dead Lyon; and agreeable to *Atheists*, *Stoicks*, and *Heathens*: Besides, it makes all Christ's Sufferings on the Cross (as they say) to remove the first Covenant of perfect works, and to bring in a *Lex remedians*, a milder Law, to be only Temporal Punishment: For such as was our Deliverance, such was his Passion, *1 Thes.* 1. ult. to deliver us from the Wrath to come, did he die. Ergo our first death is both

both Eternal and Temporal. Again such was Gods promise to *Adam*, had he stood; such was his punishment if he fell. But if he had stood, he had life Eternal; *Ergo*, falling, Eternal death; besides, *The wages of Sin is Death*, Rom. 5. and Rom. 6. ult. and *James* 1. 13, 14, 15. But all man's Sin entered with his *first fall*, Rom. 5. 12. *Ergo*, the first fall is the ground of Eternal Death: And that Unbelief only is the cause of Damnation, is a Lye against the Scriptures. For 'tis true, Unbelief is the cause of all sins efficiently — And *Sodom* and *Gomorrhah* were damned instrumentally for Adultery and Fornication, *Ep. Jude* 2. *Pet.* 2. and not instrumentally and directly for Unbelief in the Son of God: Yea Originally because they were reprobated from Faith, effectual Calling, and Glory, *2 Thes.* 2. 10, 11, 12. and because he did not taste death for them nor deliver them, because they were not elected, ab eterno, *2 Thes.* 2.

13. 1 *Thef.* 5. 9. *John* 22. 40. *Heb.* 2. 9.

ἵνας χάριτι Θεοῦ ἕως πάντων (v. 10. ἡμεῖς)
 ἡμεῖς δὲ ἀνάγκη. *That by the Grace of*
God he might taste Death for every
Son.

The third Absurdity is, 2 *Tim.* 2.
 19. then by these mens Doctrine
 the Foundation of God is not sure,
 if the acceptance of Christ and his
 Merits depend on mans Free-will;
 for conditional is not certain, for
 Faith is no condition on mans part,
 but a Necessary Qualification
 wrought in the Elect to apply his
 Grace, and purchased by his Blood
 too, and wholly wrought by his
 Spirit in them, as effectual Calling,
Rom. 9. *Eph.* 2. *Cratia non offertur*
Deo singulis, animo communicandi
eam, sed solis Electis. *Piscator* against
Papists.

The fourth Absurdity is, That
 God's Grace is not free, which is
 by his word declared to be most
 free, *Rom.* 7. and *Rom.* 4. not at all
 of our works wrought in us, for
 then it is not free: Now Election
 is the top of his free Grace from
 whence

whence flows all the other Justification and effectual Calling and Glory, *Rom. 8. 29, 30, 31, &c.* for if it be upon any condition in us, then it is not free ; but it is most free, *Ergo*, upon no condition in or by us at all, *Acts 13. 48.* None can believe but who are pre-ordained to live, *Ephes. 2. 8, 9, 10.* The Elect are created unto good works, according to his good pleasure, *Phil. 2.* *Huberus* and *Hemingius*, the great Jesuits, and Patrons of this Sophistry, say, *non absolute statuit, sed defixit in Christo, ut credant in eo, salvi fiant* ; but predestination is *scientia Dei & voluntate ejus*, an Act of his Will, *Ephes. 1. 4, 7.* as well as of his prescience, *Rom. 8.* Whom he knew he did predestinate ; there is his Knowledge, act of Will, and determinate Counsel ; and the word *προόριον* prius definitum prepositum, signifies an act of his will, *à rithmū pono & ordinem terminus*, by his determinate Counsel ; and it was 500 years before this Error was seen or heard in the

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Horizon of the World, till in the fifth Century *Pelagius* preached it at Rome; and all the Fathers then, especially *St. Augustine* opposed it. Now saith *Tertullian*, *id est verum, quod est primum; & id est primum, quod est ab initio, & ab Apostolis.* Then in latter times, about six hundred years ago, when *Popery* and the *Babylonian Whore* brought forth her great Bastard *Antichrist*, she laid him on the Foundation of this *Metropolitane Error*: And then in *Germany*, *Arminius* and *Grotius* lick'd up the Dust of the crooked Serpent; and King *James* tollerating it in *England*, then it began to spread and infect with its poisonous Breath, the Universities and Doctors of our Island, and then since our Vineyard hath been rised and undertrod by the croaking *Jesuits*, they have filled every Puddle and Lake, not only Fountains and Rivers, with their Horrible Spawn.

The fifth Absurdity, that Man hath power and free will of himself

self to believe, and to convert, or help to convert himself; he would have all (say they, to believe) then all have power to do it, or else God mocks them: *All* in that Text is not Universal, but Definitive, all the Elect of *Jew* and *Gentile*; as in *2 Cor. 5.* it is used, and so is *All* taken; for the whole World lies in wickedness, but we are of God: there all the World is taken for a part; and Christ healed all Diseases, and *John Baptist* baptized all; yet *Herod*, and many more, were not by him baptized; all put for many, *Isai. 53. 11.* and *Joh. 12. 40.* it is apparent, that God doth harden and soften whom he will, and it is no derogation to his Justice or Mercy; for *Rom. 9.* he may do with his Clay what he will; and he only offers Grace universally by the external Ministry, but by the Spirit internally, only to the Elect, and none else, *Acts 13. 48.*

The sixth Absurdity, Man may resist his Effectual Calling if he will; and the Jesuit *Hemingius* brings in
Mat.

Mat. 23. 33. but that Bone will not be so picked, for Christ speaks that in reference to his external Ministry and Manhood, as an external Minister ; only in that place, and so in other places too, you may find him acting the part of an external Minister, though he was God blessed for evermore.

The seventh Absurdity, is falling away from Election, and Faith, and Unbelief, the only cause of Damnation. This last I have elsewhere answered to ; but to the first part of the Absurdity, there are a Cloud of Witnesses against Saints falling away ; for Hypocrites falling away we admit readily, according to which acceptation, *Heb. 6.* and such like places are to be understood. *Tertul. Ireneus, Justin Martyr, and Jerom* ; yea all the Fathers of the first five *Centuaries*, yea and all the Orthodox since ; and *Bernard*, though living in corrupt times, in the twelfth or thirteenth *Cent.* on *Cant. 3. 4. v. Venerunt flumina, venti flaverunt, & impeerunt in eam, & non recidit*

revidit eò quòd fundata supra Petram
 & ea est Christus. And Tertul. Nemo
 sapiens, nemo fidelis nisi Christianus,
 & nemo Christianus, nisi qui ad finem
 usque perseveravit. And S. Aug. on
 Joh. 10. 26. Eorum qui Electi sunt, si
 quispiam perit, fallitur Deus, sed no-
 mo eorum perit, quia non fallitur De-
 us. And Bernard on Rom. 5. Secun-
 dum tempus pro peccatoribus & immi-
 cis sed secundum prædestinationem pro
 amicis. And August. Cent. 5. Electi
 sunt ad regnandum cum Christo. And
 Ambrose, Cent. 4. Omnibus qui sunt
 ex ejus corpore vitam acquisivit. And
 August. Illi Christo intelliguntur dari
 qui præordinati sunt. And John 10.
 26, 27, 28, 29. Joh. 17. 2. 6. 9, 10.
 and Joh. 6. 29. 37. 44. cum multis
 aliis, quæ nunc longum est præscriben-
 dum.

The eighth Absurdity, is general
 and universal Redemption, contra-
 ry to the Scriptures, and to Joh. the
 6. 37. 44. and Joh. 10. 26, 27, 29.
 and the whole Chapter; and Ephes.
 1. 4. 7. and to Acts 13. 48. he only
 Heb. 2. 9, 10. tasted death for every
 Son

Son whom, *Joh. 17.* the Father gave him from Eternity. If Christ died for all, he either died effectually, or sufficiently; effectually he did not, because all are not saved: sufficiently he did not, because his death only extends to them the Father gave him, who are beloved in the Womb, *Rom. 9.* before they have done good or evil: If he died for all, and all are not saved, then is his Death and Grace in vain; but that is against both the Honour of God, and Dignity of Christ. Compare *Isai. 49.* to *Isai. 42.*

The ninth Absurdity, that Unbelief is the only cause of Condemnation. I have said something to this before; but this is contrary to *Rom. 2. 12.* to *Heb. 6.* to *Rom. 5. 12. 16.* Then all the *Gentiles* before Christ and Faith was preached, were freed from condemnation, and all the *Jews* too, for ought I know, for Faith was not publicly preached to them till Christ came, *Gal. 3. ult.* *Acts 17. 30.* and *14. 16. 17.* Then Infants of Unbelievers cannot be

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damned; contrary to *Ezek. 9.* for they were slain that belonged to the Parents that did not mourn for sin — and if you say that was only but a temporal death. I answer, God did not, even under that temporal conditional Covenant, destroy his own People that were saved by Christ so rashly, they were certainly the Reprobates.

The tenth Absurdity: Why did the Apostle cry, *Rom. 11. 33.* Oh the depths of God, &c. his Counsels, &c. if your Doctrine be the truth? there is no mystery, no depth in that, for its built on Reason, and every Creature that hath but common Reason may fathom it easily, that God gave Christ for all. 1. To put them into a condition of peace, and re-instate them in Innocency, as before the Fall, that they have naturally free will in part, or whole, to convert themselves, and to believe that Christ abolished the Covenant of perfect obedience, and purchased a milder Law, that if they obey the Command of Christ in the Gospel, and repent,

repent, and be sorry for sins committed, which they all have power to do, if they will, and that but sincerely, in your sense; for in the sense of Truth, *sincerely* is to do the Will of God without any flaw; as the word, and the use of it, truly imports: *Sincerè, id est, sine cera*, all Honey without any dregs of wax, *εὐλακεινὴς ἀκέρατος, ἀφελής*; the first word is derived of *εἶλη*, *splendor solis*, and *κρίνομαι* *secerno*, to do ones works in the light of the Sun. A Metap. taken from the Eagles, that try their young, by holding them up to Sun-beams, which if they can't endure, they cast them down as none of their own: it is to do all works, obedience, and repentance, & *quid non*, in the light of Christs Righteousness, and Justification from all sin, guilt, and wrath by Christ, and then 'tis freely done, and not for any reward; for repent, believe, obey, is to be justified, but sincerity is to do them, because I am freely justified by Christs transaction of my sins, and his perfect Righteousness

ousness imputed to me : This is the mark of Popery, and Pharisaicalty, which in the end will batter you all to pieces. The 2d. word is *ἀνέγκυς*, which signifies Innocence, and Simplicity; as it were *non cornibus feriens, ex aprivative, and ἀνεγκυς, not to stick with horns*, or to be pushed at, as only the innocent perfect Keepers of Gods Law, as freed from *Deut. 27. ult.* for except all sin be clearly abolished, without any spot, wrath will break out : Now is your *Arminian* Faith, and Repentance, and Obedience so spotless, else wrath will break out upon you one day or other; and *ἀπελὲς φόβου, ἀπὸ λουτρὸν αἰσέρο* : as if all sin must be quite taken away, or else the work is not sincere : but Faith and Repentance is our work, because done in us, though by the Spirit. And the Apostle in *1 Cor. 2.* saith, *The natural man cannot receive the things of God;* which it might, if yours were the things of God; for there is no Mystery in your *Arminian, Pelagian, Popistical, and Socinian* Doctrines,
but

but, meerly Reason : And that word in 1 Cor. 2. may be well and properly read, the rational man, or reason it self, cannot receive the things of God, for they are a mystery; *Psenchicos Anthropolos*, the rational man; for the Soul is the subject of Reason, and before Faith is given, is rational, but not spiritual; 'tis Faith in the Blood of Christ, wrought by the Spirit of Christ, that makes it truly spiritual. But *Puck* the Jesuit answers for you to that place in *Rom. 4.* alledged, that the Apostle admired, because he knew the depths of Gods Counsels; and that it was beneath so great an Apostle, not to know the depths of God. I leave his foolish Assertion, as not worth the answering, and refer you and all your Tribe to Doctor *Willet* against the *Papists*, in his *Synopsis* of the Controversies between the true *Protestants* and *Papists*, where all your Doctrine is fully answered and confuted, by irrefragable Arguments, which when you have answered, we will prepare new ones for you. . . . D. 3. The

The tenth Absurdity : if this universally be true, then all have power to believe if they will, contrary to *Rom. 3. 3.* then all have Faith given them, and then their unbelief resists Gods gift.

Consider which is the greatest Mystery, the Doctrine of Election and Reprobation of persons freely from Eternity, or conditional Election, upon fore-sight of works or Faith, or the Election of Seed, not persons, as the *Quakers* prate; *Arminians* and *Papists* would be justified by obeying Christ without them, *Quakers* by obeying Christ within them. What difference is here, but as much as is between an Heretick or Papist, without doors in a plain dress, and a Papist dressed up in a Mystery, or an arrant Whore in honest Womens apparel, *sic etiam.*

But neither will be justified by the obedience of Christ for them, that they scorn that any man should pay their debts for them, but give them but leave, and let God have patience, and they will pay him all their own way, *Mat. 18.* 2. Con-

2. Consider which is most for the glory of Gods Justice, Truth, Mercy and Love, and for exalting of Christ, and Gods free grace, for that of necessity must be the truth, and all men lyars.

3. Consider which is most for the security of Gods Children, for that is Gods great care, either to leave all men to their free will; an invention much like the *Popes* Purgatory, of later years, congenerated out of the drunken Pates of filthy dreamers, *Jude Ep.* to overthrow the Grace of God, and Righteousness of Christ imputed; for this Doctrine knows, nor owns nothing of that kind of righteousness; or to secure them in the hands of Christ without and above themselves, and he and his Spirit to do all for and in them freely.

They object, that by *Jacob* and *Esau* in *Rom. 9.* are meant two Nations and Peoples. I answer with *Calvin*, they do so; But the Apostle doth not bring them in so, but as two Persons, signifying the *Eternal*

free Personal Election and Reprobation of God; either Gods will or mans will are most prevalent: God desires not the death of a sinner, yet they do die, because they will not believe, and repent, when the Ministry bids them; therefore to conclude, that mans is more prevalent, is blasphemy against God; but if Gods Will is, then is there eternal free personal Election and Reprobation. I demand, when did God give this grace to all men? when did Christ restore all men? if as soon as they fell in *Adam*, then all are conceived, and born pure; contrary to *Psalms* 51. to *David's* experience, and contrary to *Psalms* 58. 3. for then the wicked could not err from the Womb; and contrary to *Prov.* 22. 15. for then is not iniquity bound up in the heart of a Child.

Now there are a parcel of Feminine and Womanish Objections drivelling at the unclean mouthis of Quaking and *Arminian* Jezabels, all which, were they a thousand more,
and

and the strongest that their Jesuitical Tribe can bring, are anticipated with an Answer by our great Apostle, *Rom. 9. 19, 20.* in the 19th verse is the protoplot of all Objections, and the Answer in the 20th verse.

Object. τί ἐν μέλει σου? Who hath resisted his Will then, if it stand in the Free and Personal Election before and without any thing in man, or of man? Why then doth he find fault? Or, Why doth he accuse us, seeing we cannot help it? Or, Why doth he expostulate the Case with men? As, *Why will ye dye?* &c. *Ans. v. 20. μὴ οὐκ* Yea, say you me so! O! man! But who art thou that replyeth against God? οὐκ ἔστι δὲ ἀντιστανὸς ποτε τῷ Θεῷ. Or that judgest from the Truth against God, as the Word signifies. What will these busie Bodies and Tatlers not stick to meddle with God? Shall the Clay oppose the Potter? Shall the Ax resist the Hewer? O! *monstrum horrendum ingens cui lusum ademptum!* for indeed these

Sophisters have but one Eye.

Object. 1. If Christ dyed for all what need preaching? *Acts 13. ult.* 48. He that ordained the persons, hath ordained the end for them, and the means to come, as *via regnandi*, to that end. Let this suffice for an Answer.

Object. 2. If there be a particular Election, then they shall be saved, and the rest damned. Answer, *Sape etiam stultus opportunè loquitur*, Fools may tell truth: and so in this do you.

Object. 3. This renders God unjust and unequal. And so thought the unbelieving *Jews* under the Law, so do you under the Gospel, and with the same Irony as the Prophet did them I answer you. Go to then, make you a clean heart, and purge away all your sins clean out of God's sight; get you a sinless Faith and Repentance; and fulfill the whole Law in your persons perfectly, and then God will perhaps receive you. But, secondly, I answer, *Who art thou that replyest against God?* Ob-

Object. 4. The Scriptures bids all *repent and believe*. Answer, It speaks especially to all the Elect of *Jew* and *Gentile*: Or ministerially to all universally, but spiritually and effectually, to the Sheep the Elect.

Object. 5. God don't desire a *Sinner's* death, but that he *repent*. Answer, He dont desire the death of Elect Sinners, nor never did; for he hath loved them with an Everlasting love, *a parte ante & post*, *Jer.* 31. 3.

Object. 6. Then is God a respecter of persons. Answer, So he is: 1. by way of decree; for he respected *Abel* and rejected *Cain*, because he had elected the one, and rejected the other; and so the person of *Jacob*, and hated the person of *Esau*; before they did good or evil. Secondly, Officially he respects mens persons; for Ministers shall shine as the Stars; and I have said, ye are Gods, to Magistrates, and not to all; and the Man is the Image and Glory of God, according,

according to the place and Authority of an Husband: So is not the Wife as a Wife, and a Woman: See 1 Cor. 11. therefore they that contend, and despise, and rule over their Husbands, are *meretricious Gentlewomen*, and *Amazon's*, terrible Monsters, generated out of corruption and the worser part of *Evab*, but the works done by his redeemed and justified Children—he respects not their persons for their works, but for Christs Righteousness imputed he respects both them and their works, and will reward them. Neither doth he respect the Beauty, Riches, or Wisdom of any man, so as to respect the person for those things, though good in themselves.

Object. 7. He gave himself a ransom for all. Answer, for all his Elect definitively; which shall be testify'd in their proper times, *Kainois idiois*, that is, when he by his Spirit calls, and doth convert them.

Object. 8. It is not our works, but Christ that works in us Free-will, Faith, Repentance, and new Obedience. Answer, Though he does, it is but filthy Rags, *Isay* 64. 6. *Phil.* 3. but Dross, Dung, and lofs, as to our justification. Nothing can justifie in any Covenant, but a perfect Righteousness performed in a perfect and righteous person, that never sinned, *Rom.* 8. 2, 3. *Hab.* 1. 13. *Rom.* 7.

Object. 9. This Doctrine of Election and Reprobation will dishearten people from using the means. Answer, It will not Gods Elect, but rather hearten them. Secondly, All are commanded ministerially to use the means, and have Abilities to do it; yea the blind may hear, *Rom.* 10. 10, 11, 12, 13. but spiritually the Spirit blows where it listeth, *John* 3. the Spirit is but given to the Sons alone, *Gal.* 4. 6. *Mar.* 13. *John* 12. 40.

Object. 10. Disobedience to the Law brought and incurred but temporal punishments, but to the Gospel

pel Eternal punishments, *Heb.* 12. 2.
Ans. Disobedience to every, or to
 one Tittle of the Law, incurs now,
 and ever did, Eternal Condemna-
 tion; for *the wages of Sin is Eter-
 nal death*, and Sin is but a trans-
 gression of the Law; *Ergo*, the trans-
 gression of the Law deserves Eter-
 nal Death. But the *Jews* as they
 were under the Law given at *Sinai*,
 had a Temporal Conditional Cove-
 nant, to restrain their exorbitant
 Spirits, and allure them by Tem-
 poral Blessings, *1 Tim.* 1. 5, 9. There
 were three ends of the giving the
 Law at *Sinai*. 1. To shew the dread-
 fulness of the fall and breach of
 that Law in Paradise; and that
 at the last Day God shall in Thun-
 der and Flame, judge the Bodies
 and Souls of all that fell and are
 not reconciled by Christ, or co-
 vered with his Righteousness, *Rom.*
 4. 6, 7, 8. *Psal.* 32. or for whom
 he hath not fulfilled it in his most
 sinless and excellent person; and
 so it is a demonstrative Covenant of
 works, *Rom.* 3. 19. shewing Sin,
 and

and breaking in pieces the self-conceited carnal hearts of Gods Elect; that they may receive the Grace of God in Christ by Faith, *Gal. 3. 24. Isay 42. 18, 19, 20.* And this was then Externally and Internally, and Spiritually and internally now, in them that are called, *the use of the Law*, to bring them (in the hand of Christ) to nothing but despiration, in and because of sin and self-impotency within and without, that so they may, in emptiness and poverty, receive by Faith a full and able rich Christ. Which when it hath done by Faith, the Law vanishes out of the Conscience like a baffled Giant, and retires into the Flesh to curb that to its duty; and is then a Commandment and Law of Love upon the new Covenant heart of a Believer, to freely move him, according to the External Rule and Matter of the means, to glorifie Christ in the World, *2 Cor. 3. and 2 Cor. 5. the love of Christ constrains us.* Secondly, a second end of the Law at *Sinai*, was to be a rule

rule to the Elect Believers then, to walk with God, whose Heart and Will the Law represents. And so it was put in the Ark, *A Type of Christ*, in whom now the Law is for a Believers Rule. Thirdly, It was given as a Temporal, Conditional Covenant, to frighten the stubborn Jews from Rebellion, and to engage them to Righteousness, a thing God did and does delight in: And so the breaches were, as in this respect, punished, but with a Temporal Death and Punishment; and the Performers with Temporal Life and Blessings; and as such a Covenant, its *Era* began at *Sinai*, and did end when Christ came in the Flesh. The ignorance of this distinction is the root of all Errors and Heresies: And so it was to the Jews under that Testament of Grace, as it is now to us under the new and last Testament of Grace, sealed and confirmed, not with the Blood of Creatures and Beasts, but with the Blood of Christ, the Son of God, to the ever--

everlasting Comfort of the Elect Believers.

Object. 11. This Doctrine, *General Redemption*, sets all on work to use the means and to endeavour. Answer, Have ye never read or heard of *Penelope*, that famous Wife, that when her Husband was gone to the *Trojan*-war, and thought to have been slain, by his long tarrying, and she having many Woers perplexing her, not delighting her as they do the Ladies of these times, was spinning; for Ladies, in those more ancient times, were good House-wives, though now they are many of them Sluts, and she put back the sharp importunities of her Rivals with this defence, *That when she had spun off her Web she would answer them.* Now to prove her self Loyal to her Husband, and deceptious to her Rivals, she unspun in the Night what she had spun in the day. Hence we call all labour in vain, *The spinning of Penelope's Web*: And such is the Works and Endeavours of all un-

unconverted and unbelieving persons whatsoever, though not to so good an end as hers was; and this is as good an Answer as your Objection. Add to it the Testimony of Christ, *Mark* 7. 7. *In vain do they worship me*, and of *Jer.* 12. 1, 2.

Object. 12. What if this Doctrine be *Popery*, yet if it be true it is not to be rejected. Answer, *Philpot*, the Martyr, said to *Bonner*, Bishop of *London*, That the *Papists* held not one Truth, but the Doctrine of the Trinity, and yet they held this of Universal Grace; and the Words of a Dying Man are true, *ut aiunt*, much more of a Dying Martyr, and Christian Man.

Object. 13. 'Tis Life and Conversation that saves us and makes us like God, and not Opinion. Answer, The living Principles of the Doctrine of Christ are not Opinions but Fundamentals, preached by the immediate inspiration of the Spirit, confirmed by the ancient Testimony of the Prophets, and sealed

sealed with the Signet of real Miracles; and attested to by the ancient Fathers of the first 500 years, and by all the true Churches to this day; and the Scriptures are the rule and ground of Faith, *Ephes. 2. 20.* But such is the Doctrine of Election, *ab eterno*, and Reprobation, free and personal; a good Life and Conversation built upon Christ is the fruit of Christs Spirit working love in the called Elect: But such a visible Conversation, built on the Law and mans own Righteousness, or mans Faith and Repentance; though wrought in time, is no other than the superstructures of the *Scribes* and *Pharisees* of old, and of Mistical *Papists*. and *Antichristians*, the Bastards of the great Whore, in this day, *Rev. 17. 1, 2, 3. Rev. 2. 26.* 'Tis Christ's works, Faith, and Conversation, in him that gives life to his——— and not that wrought in them, though by the Spirit; that does but testifie that they have life in Christ to the World.

Object. 14.

14. Ob. God then made man to damn him. Answer with the Apostle; *But who art thou man that repliest against God? Shall the thing formed say to him that formed it; why hast thou made me so?* And beside, the Scripture saith, *He that made them, will not save them,* *Isai. 27. 11.*

15. Ob. The easiest way is the wrong, but eternal free Personal Election is the easiest. Answer, you know not what you say, no man is saved, no man believes, no man truly repents, but it cost Christ his dearest Heart-blood, and must cost us the farewell of dearest delights, and sin, and the loss of our own hearts, self, and interests, *Luke 14. 28, 29, 30.* 2. That that is the rationallest way, is the easiest, because all men have naturally reason; but your General Redemption, and Conditional Election, and Free Will, is the most rationallest, and agreeable to reason; therefore the easiest, and the way of God above reason, and is only fathomed by Faith; as *Heb.*
11. Chap.

11. Chap. appears : *And that gate is straight and narrow, Mat. 7. and few enter into it.*

16. Ob. That whatever we do or sin, we shall be saved by the way of Election. Answer, that is your carping Calumny against the Truth; Gods people cannot sin that sin that God cannot or will not forgive, *1 Joh. 3. ult.* There is a sin unto death, and a sin not unto death: the Elect are beloved when they do no good, or evil; they are beloved when they do evil, their persons, not their sins, I mean, *Gal. 2. 20. Rom. 9. 11. and 13. 12 Tim. 1. 9, 10.* and they are beloved when they do good, and they shall do good, because they are beloved, *Phil. 2. 13. Heb. 12. two last verses.* Again, the Truths of Christ believed and received, and not Errours, is the only ground of sobriety, righteousness, and godliness, *Tit. 2. 12. and 13. 2 Cor. 5. 14.* And again, pray, *inspicite vobis*, look upon your Peacocks feet, how much unlike the Devils

Devils they are; though, like the *Pharisees*, your Feathers be fine; your envy, your malice, your pride, your errors, your instability, your factions and schismes, and Popish Principles, back-biting, whispering, tale-bearing, vain discourse, tatling, 1 *Tim.* 5. busi-bodding in other folks matters, 1 *Pet.* 4. 15. these, and such like, are the Ingredients that your holiness and righteousness is composed of, crying out with the *Pharisees*, *Isai.* 66. *Stand far off me, I am more holier than thou art.* And this is the manners of you *Baptists*, most of you, in this latter day, and *Quakers*, and others too, the more is the pity. *Ob.* But we love one another. Answer, O! Do you so, so do the *Papists*, so do the arrantest Hereticks in the World; and 'tis but self-love, and with dissimulation neither, for to prop up Self, and honour Self, and secure your Reputations, that is dearer to you than Christ's Blood, or love: *Prate not thus*, See you what Christ saith, *Mat.* 5.

Mat. 5. 46, 47. *Luke* 6. 30, 31, 32, 33, 34, 35, 36, 37. *1 Joh.* 2. 10, 11. and Chap. 4. 20. *Joh.* 5. 40, 41. Measure your life by these Scriptures, and deal truly with your hearts.

Because you have Free Will, answer me these Questions.

1. Had the Angels Free Will to stand or fall? if they had, why did they fall? or did the Elect Angels stand by their Free Will, the other having no sin to tempt them to fall, more than the Elect had? and why are they called Elect that stand, and the other not that did fall?

2. Had *Judas* free will to believe and repent, as much as *Peter*? if he had, why did he not do as *Peter* did? or did Christ pray for *Judas*, as he did for *Peter*? Mark that.

3. When Satan entred *Judas* and *Saul*, had they power to resist and abandon him, or not? if they had, why was it so great a burden to them, that the one was mad, the other hanged himself?

4. If no sin be damnable, but unbelief

belief against the Gospel, how came the Angels to be damned? and how came *Sodom* and *Gomorrab* to be cast into Eternal Fire, if the sin against the first Covenant be only the cause of a temporal death and punishment, as is by you asserted? *Oculos vobis Jehovah aperito, &c.*

Per Johannem H.

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